

David Strub

THE
Roanoke Religious Correspondent,
OR
MONTHLY EVANGELICAL VISITANT.

"Gather up the fragments that remain, that nothing be lost."—John vi. 12.

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To a Young Minister of the Gospel.

LETTER VI.

Dear Sir—In our last letter we noticed that some christians did separate themselves from the Roman church, purely on account of the corruptions which were daily pouring in, both in worship and discipline, we shall in this, endeavour to give some further account of this people, as being the Church in the Wilderness.—Rev. xii. 6.

This wilderness is generally believed to have been the vallies of Piedmont, and other mountainous districts adjacent, both in Italy and France, a description of which we have taken from Jones' history of the Christian Church.*

"The principality of Piedmont† derives its name from the circumstance of its being situated at the foot of the *Alps*, a prodigious range of mountains, the highest in Europe, and which divide Italy

from France, Switzerland, and Germany. It is bounded on the east by the Duchies of Milan and Montserret; on the south by the country of Nice, and the territory of Genoa; on the west by France; and on the north by Savoy. In former times, it constituted a part of Lombardy, but more recently has been subject to the king of Sardinia, who has his residence at Turin, the capital of the province, and one of the finest cities of Europe. It is an extensive tract of rich and fruitful vallies, embosomed in mountains which are again encircled with mountains still higher than they, intersected with deep and rapid rivers, and exhibiting, in strong contrast, the beauty and plenty of Paradise, in sight of frightful precipices, wide lakes of ice, and stupendous mountains of never wasting snow. The whole country is an interchange of hill and dale, mountain and valley, traversed with four principal rivers, viz. the Po, the Tanaro, the Stura, and the Dora, and besides about 28 rivulets, small and great, which, winding their courses in different

* Jones' Hist. vol. i. pa. 450.

† The term Piedmont, (*pronounced Peemont*) is derived from two latin words, *pede montium*, at the foot of the mountains.

winding their courses in different directions, contribute to the fertility of the vallies, and make them resemble a watered garden—several of these vallies are strongly fortified by nature on account of their many difficult passes, and bulwarks of rocks, and mountains, as if the all wise creator, (says Samuel Morland,) had, from the beginning, designed that place as a cabinet, wherein to put some inestimable jewel, or in which to reserve many thousand souls, which should not bow the knee before Baal.

At what period of the christian era these vallies became the asylum of christians, is not so certain; but it is highly probable, that a number of the disciples of Jesus, took refuge there to escape the bloody persecutions which were frequently set on foot by the heathen Emperors of Rome, who reigned before Constantine embraced the christian religion; the Novatians or Cathari, as they were called, might afterwards join them to avoid persecution under the christian Emperors who favored the Catholic party; others, again, might migrate in the turbulent times of the Gothic invasion, and lastly, numbers more might migrate to these vallies, whose conscience could not submit to join in the superstitious innovations of the Roman church, nor submit to the arrogated authority of the lordly pontiffs; here they worshiped God in peace and safety, under their vine and fig tree, for a number of years. Nor was their religion confined to these vallies, it found its way across the lofty Alps, and penetrated the mountainous countries on its western sides. The adjacent provinces of Dauphine, and Provence, in

France, abounded with this sort of christians; they spread themselves along the southern coasts of France, and even the Pyrenean mountains which divide France from Spain, became their habitations; in short, some of them were to be found in almost every country in Europe.

It is, indeed, surprizing, that a people so inimical to the growing corruptions of the Roman church, and hostile to the ghostly dominion of the popes, should be suffered to dwell so long in safety in the very heart of Europe; so that we can only get a feint glimpse of them once in a while, and that only by their enemies, who complained heavily against them as heretics; but the reason why they remained so long in peace was, the clergy had no power to inflict death, and the sovereign princes of the country in which they resided, would not have them molested; because they were generally speaking, a peaceable, virtuous, honest and industrious race of people, all they sought after was to live peaceable and virtuous lives in all godliness and honesty; they were good subjects, and their sovereigns had not learned at what period to yield implicit obedience to the See of Rome, to kiss the Pope's toe, or that it was meritorious to butcher their peaceable subjects on account of their religious principles.

The various names by which these people were called, in different ages, and countries, have occasioned much confusion among ecclesiastical writers, both ancient and modern; in this article, we think it best to follow Mr. Jones, who drew all his accounts from Mr. Robertson's ecclesiastical re-

searches, and is as follows:—
 “From the latin word *vallis*, came the English word *valley*, and the French and Spanish *valle*, the Italian *valdisi*, the Low Dutch *valleye*, the Provincial *vauz vaudois*, the Ecclesiastical *valdenses*, *waldenses*, and *waldenses*. The words simply signify *vallies*, inhabitants, and no more. It happened that the inhabitants of the *vallies* of the Pyrenees did not profess the Catholic faith; it fell out, also, that the inhabitants of the *vallies* about the Alps, did not embrace it; it happened, moreover, in the ninth century, that one Valdo, a friend and counselor of Berengarius, and a man of eminence, who had many followers, did not approve of the papal discipline and doctrine; and it came to pass, that about one hundred and thirty years afterwards, that a rich merchant of Lyons, who was called Valdis, or Waldo, because he received his religious notions from the inhabitants of the *vallies*, openly disavowed the Roman Catholic religion, supported many to teach the doctrines believed in the *vallies*, and became an instrument of the conversion of great numbers. *All these people were called Waldenses.*†—

“This view of the matter,” says Mr. Jones, “which to myself appears indisputably the true one, is supported by the authority of their own historians, Perrin, Le-ger, Sir S. Morland, and Dr. Alix.”

We have already noticed that they were called Cathari, [puritans] and Paterini, the etymology of which word is uncertain; sometimes they took their name from

the city or district in which they lived. as *Leonists* from the city of Lyons, *Albigenses* from the town of Alby, or the district of Albigeois, *Toulausians* from the city of Toulouse; sometimes they were called after the name of some of their noted preachers, as *Petro-brusians* from Peter Bruys, *Arnoldists*, from Arnold, *Henricans*, from Henry, &c. “All these branches, however, sprang from one common stock, and were animated by the same religious and moral principles.”*

“It is also proved, from their books, that they existed as *Waldenses*, before the times of Peter Waldo, who preached about the year 1160. Perrin, who wrote their history, had in his possession a new testament in the *Vallese* language, written on parchment in a very ancient letter, and a book entitled in their language, “*Qual cosa sia Antichrist*”; that is, “what is antichrist?” Under the date of 1120, which carries us back at least 20 years before Waldo, another book, entitled the “*Noble Lesson*,” is dated A. D. 1100. Their enemies confirm their great antiquity. Reinerius Sacco, an inquisitor and one of their most cruel persecutors, who lived only 80 years after Waldo, admits that the *Waldenses* flourished five hundred years before that preacher.† Gretzer, the Jesuit, who also wrote against the *Waldenses*, and had examined the subject fully, not only admits their great antiquity, but declares his firm belief, “that the *Toulausians*, and *Albigenses*, condemned in the years 1177, and 1178, were no other than *Waldenses*. In

* Jones' Hist. vol. II. pa. 2.

† Jones' Hist. vol. II. pa. 2.

* Jones' Hist. vol. II. pa. 4.

† Jones' Hist. vol. II. pa. 5.

fact, their doctrines, discipline, government, manners, and even the errors that have been charged, (by the Catholics) shew that the Albigenses, and Waldenses, were two branches of the same section, or that the former sprung from the latter.* It may not be improper in this place to add the testimony of Dr. Mosheim; he says, "The true origin of that sect of religion, which acquired the denomination of Anabaptists, and derived that of Menonites, from that famous man† to whom they owe the greatest part of their present felicity, is hid in the remote depths of antiquity." "The Menonists are not entirely mistaken when they boast of their descent from the Waldenses, Petrobrusians, and other ancient sects, who are usually considered *witnesses of the truth*." "Before the rise of *Luther* and *Calvin*, there lay concealed in almost all the countries of Europe, many persons who adhered tenaciously to the following doctrine, which the Waldenses, Wickliffites, and Hussites, had maintained, viz. "That the kingdom of Christ, or the visible church he had established upon earth, was an assembly of *true and real saints*, and ought therefore to be inaccessible to the wicked and unrighteous, and also exempt from all those institutions,‡ which human prudence suggests, to oppose the progress of iniqui-

ty, or to correct and reform transgressors.*

As to the doctrinal sentiments of the Waldenses, &c. we have collected the accusation of their determined enemies, as well as the testimony of their friends; for the sake of brevity, we have selected such testimony only, in which; themselves, their friends and enemies, all agree, hoping by these means to come at the truth.†— They are accused; 1st. Of denying the supremacy of the Pope; refusing to obey their mandates, saying that Jesus Christ, alone, is the head of his church, and that the Pope is Antichrist. 2d. They deny the jurisdiction of the church of Rome, saying that the true church of Christ is to be found only amongst themselves, they reject all the different orders of the clergy, saying that no one in the church ought to be greater than his brethren—that no one ought to be persecuted for his religious opinions; that God is to be obeyed rather than prelates. 3d. They say whatsoever is preached, without scripture proof, is no better than fables—that the Holy Scriptures are of the same efficacy in the vulgar tongue, as they are in the latin; accordingly, they communicate, and administer the sacraments in the vulgar tongue. 4. They reject and despise all the traditions of the Roman church, such as the doctrine of purgatory, prayers for the dead, pilgrimages, praying to the saints, or adorning their relics, worshiping of ima-

* *Dr. Rankin's hist. of France, vol. III. pa. 198.*

† *These Menonites were Baptists, and so called from Simon Menon.*

‡ *By this, I suppose they mean religious establishments, by human laws, and enforced by the civil magistrate.*

* *Mosheim's Eccle. Hist. cent. XVI. part II. chap. 3, sec. 3.*

† *Those who wish to see the whole of this testimony, may read it in Jones' Hist. of the Christian Church, vol. II. chap. 5, sec. 2.*

ges, adoring the cross, or signing themselves therewith; they do not keep lent, nor observe any of the festivals or holy days of the church, except the lord's day; they despise holy water, and say that it is no better than common water. 5th. They do not confess their sins to a priest, saying that God alone is able to forgive sins; that payment of tithes to the priesthood is unnecessary; that minister ought to be content with the voluntary oblations of the people, or labour with their hands.

6. They hold only two sacraments, in the Church; Baptism and the Lords supper. They say, a man is then first baptized when he enters into their Church, that baptism is of no advantage to infants, because they cannot actually believe, that, the absolution pronounced over infants avails nothing, that, godfathers, and godmothers, do not understand what they answer to a priest.— In administering the Lord's supper, they reject the canon of the mass, and only make use of the words of Christ, rejecting the doctrine of transubstantiation, the real presence of Christ in the eucharist, they esteem it lawful, and honourable for their Elders to marry, and testify against the celibacy of the romish clergy, monkish vows of chastity &c.— Thus far they acknowledge the accusations of their enemies to be the truth, and are not ashamed of it, but they are also charged with a number of heinous crimes which they absolutely deny, such as dissimulations, lying, hypocrisy, incontinence &c.— Also they are charged with several monstrous errors in doctrine, which their enemies has never been able to prove. It is but

just, however, to observe, that, there might be some individuals who had gotten into their churches who were wicked men; but we know how unjust it is to charge a whole community with the faults of a few individual members

Having laid before you the sentiments of the Waldenses from their avowed adversaries, there can be no reasonable objection to our now permitting them to make their own apology; Mr. Jones in his history of the christian Church vol. II, chap. v, sec. 3, has given three of their confessions of faith, two of which he says he copied from their historian, John Paul Perrin, in his *Histoire des vaudois*, both of which appears to have been drawn up in the twelfth century. The third confession was sent by the Waldenses to the king of France in the year 1554, to remove the prejudices which were entertained against them, and to manifest their innocence. As all three of these confessions are the same in substance; for the sake of brevity, we shall insert one of them only, the date of which is fixed by Sir S. Morland, in the year 1120.

Confession of Faith of the Waldenses.

1. We believe and firmly maintain all that is contained in the twelve articles of the symbol, commonly called the apostles' creed, and we regard as heretical whatever is inconsistent with the twelve articles.

2. We believe there is one God—Father, son, and holy spirit.

3. We acknowledge for sacred canonical scriptures the books of the holy Bible. [here follows

the title of each exactly conformable to our received canon, but which is deemed on that account, quite unnecessary to particularize.

4. The books above mentioned teach us that there is ONE GOD, almighty, unbounded in wisdom, and infinite in goodness, and who in his goodness has made all things. For he created Adam after his own image and likeness. But through the enmity of the devil and his own disobedience, Adam fell, sin entered into the world, and we became transgressors in, and by Adam.

5. That Christ had been promised to the fathers who received the law, to the end, that knowing their sin by the law, and their unrighteousness, and insufficiency, they might desire the coming of Christ to make satisfaction for their sins, and to accomplish the law by himself.

6. That at the time appointed of the Father, Christ was born—a time when iniquity every where abounded, to make it manifest that it was not for the sake of any good in ourselves, for all were sinners; but, that he, who is true might display his grace and mercy toward us.

7. That Christ is our life, and truth, and peace, and righteousness; our shepherd, and advocate, our sacrifice and priest, who died for the salvation of all who should believe, and rose again for our justification.

8. And we also firmly believe, that there is no other mediator, or advocate with God the Father, but Jesus Christ. As to the virgin Mary, she was holy, humble, and full of grace; and this we also believe concerning all other saints, namely, that they are wait-

ing in heaven for the resurrection of their bodies at the day of Judgment.

9. We also believe, that, after this life, there are but two places—one for those that are saved, the other for the damned, which two, we call paradise, and hell, wholly denying that imaginary purgatory of Antichrist, invented in opposition to the truth.

10. Moreover, we have ever regarded all the inventions of men (in the affairs of religion) as an unspeakable abomination before God; such as the festival days, and vigils of saints, and what is called holy water, the abstaining from flesh on certain days, and such like things; but above all the Masses.

11. We hold in abhorrence all human inventions as proceeding from Antichrist, which produce distress* and are prejudicial to the liberty of the mind.

12. We consider the sacraments as signs of holy things or as the visible emblems of invisible blessings. We regard it as proper and even necessary, that BELIEVERS use these symbols, or visible forms when it can be done. Notwithstanding which, we maintain that believers may be saved without these signs, when they have, neither place nor opportunity of observing them.

12. We acknowledge no sacraments (as of divine appointment) but Baptism, and the Lords supper.

14. We honour the secular powers with subjection, obedience, promptitude and payment.

* This probably alludes to voluntary penances &c. which the catholics inflict on themselves.

Thus far the religious sentiments of the Waldenses is confirmed by the testimony of themselves, their friends, and their enemies, and they appear to be such, that no christians in our day would hesitate to own. Some further account of the history of this people shall be given in our next letter.

From the Christian (Ken.) Repository.

RELIGION IN KENTUCKY.

In many parts of this state, religion wears a gloomy aspect. Errors of the most dangerous character are cherished by many, who seem disposed to effect a compromise between the great scriptural doctrines of our holy religion and the sentiments held by sceptics, infidel, &c. Our Immanuel is viewed and preached as a mere creature—his atonement is considered as unmeritorious as the atonement of a man—his original and underrived Divinity is denied—and his vicarious and expiatory sufferings are discarded. A criminal inattention to the particular duties of religion, we are sorry to say, is two prevalent. Many who profess Christianity are seldom, if ever, found at the family altar offering their morning and evening sacrifices. Sabbath breaking, profane swearing, and an improper use of ardent spirits, prevailed to an alarming degree. The young and old, the bond and free, seem to have engaged in these vices by agreement, to an awful ex-

tent. Many other things are equally distressing to the hearts of the pious, while they hinder the progress and general prosperity of the Church of Christ.

But although this gloomy picture is true, lamentably true there are some causes of encouragement and Christian gratitude. In the vacant congregation in this state, the voice is, "come over and help us, we feel that our spiritual necessities are great, we want the ministers of the cross, to break to us the bread of eternal life." Those congregations manifest an increasing disposition to contribute of their substance to the support of the Gospel. And it is further worthy of remark that the spirit of benevolence in aiding moral and religious institutions is growing rapidly in many sections of this country. Many who are not professors of religion contribute with considerable liberality to the support of religious societies.

The ministers of the Methodist, Baptist and Presbyterian denominations are generally at their posts, actively and vigilantly engaged in the good work of the Lord. There have been but few revivals of religion in this section of the state during the current year. But in the lower parts of Kentucky among the Cumberland Presbyterians the good work has been much revived. Many of all ages, sexes and characters, have been happily brought

from the darkness of sin to the light of the Gospel. Upon the whole there is great cause of thankfulness for the good that does exist, and much cause of lamentation on account of the prevalence of error and vice.

REVIVALS OF RELIGION.

By a letter recently from Andover, Mass. we learn that a revival of religion has commenced in Reading, an adjoining town: about thirty hopeful subjects of renewing grace are the early fruits of it. We hope the students at Andover, will learn to labour in this harvest. We believe there is no school or study more useful to a young man, who is preparing for the ministry, than to spend a season where sinners are anxiously enquiring "what they shall do to be saved?" He may there discover the real foundation of his own hope; see the opposition of the natural heart in others; and witness for himself the powerful operations of the Holy spirit.

Substance of a letter to the Editor of the Religious Correspondent, dated Caswell County, N. C. Jan. 15, 1822.

"We have had a happy and refreshing season in the neighbourhood of the Arbor meeting-house in this county; the glorious work of the Holy Spirit appeared in February last; the work progressed in a solemn and rational manner,

with very little noise or any thing like enthusiasm; in the course of the past summer there have 70 persons given a hopeful and rational account of a work of saving grace on their hearts; and have publicly owned their Lord and Saviour in his Holy Ordinance of baptism.

"The gracious work is still progressing and spreading into distant neighbourhoods.—"The Lord has done great things for us, whereof we are glad." "The Lord reigneth, but the Earth rejoice;" And let the whole earth be filled with his *Glory*. Amen, and Amen."

ANOTHER MISSION FAMILY.

Our borough (Wilmington, Del.) was on the 28th ult. cheered with the sight of another missionary band, who were on their way to the Cherokee Indians, inhabiting a place called the Valley Town, about 700 miles distant, in West Tennessee. They were composed of a Minister of the Gospel, Rev. Mr. Roberts a Baptist, with his family; a schoolmaster and family, together with farmers, mechanics, &c. to the number of 26 in all; the adults were all members of Mr. Robert's church, in Chester county, (Penn.) who have forsaken their peaceful homes, and given themselves up, professedly to spend and be spent for the good of souls. This is a much more rational

way of conquering the savage than sending large armies to destroy a portion of them, and raise eternal hatred in the minds of the survivors towards their conquerors.

They were invited by the Presbyterians and Baptist congregations to remain over night, and hold Divine Service. This they agreed to; and Mr. Roberts preached in the Second Presbyterian church after which a considerable collection was made, and presented them. They left us on the 29th ult. accompanied with the prayers and wishes of many, for their spiritual and temporal prosperity.

SOLUTION TO QUERY. NO. 1.
In the first No. of the Religious Correspondent, Page 15.

MR. EDITOR,

Sir—I have waited with some degree of impatience to see a solution of your first query, but as no person has thought proper to answer it. I have at length ventured “to shew mine opinion.”—I view the right solution of your query as a matter of high importance, and am of opinion that a correct solution of the whole depends on a right definition of the term “Kingdom of God.” If we mistake not the meaning of this term, the rest will follow of course. The Jews in the time of our Saviour were in high expectation of the promised Messiah, and that, he was to set up a

Kingdom in this world; this they inferred from a number of prophecies, particularly from Daniel ii. 41—*And in the days of these Kings shall the God of Heaven set up a Kingdom, which shall never be destroyed: and the Kingdom shall not be left to other people; but it shall break in pieces and consume all these Kingdoms, and it shall stand for ever.* By this passage it is clear that the Jews understood that the Kingdom of God, and the Kingdom of the Messiah, were one and the same thing; and in this, they were certainly right.

Our Saviour used the term, 1st. To signify the work of saving grace in the soul—Mat. xii. 31—Mark iv. 30.—2d. To signify the Church Militant, or his Kingdom in this world—Mat. iv. 17—ix. 35—xx. 1—Mark i. 15.—3d. To signify the Church Triumphant, as Mat. v. 10—Luke xxii. 16. But the question is, in which of these senses did the Saviour use these words in his reply to Nichodemus? That Nichodemus believed Jesus to be the promised Messiah, there can be no doubt, therefore he wished to be informed respecting his Kingdom—our Lord, who knew his intention, informed him, that “except a man be born again, he cannot see the Kingdom of God;” and, “except a man be born of water, and of the spirit, he cannot enter into the Kingdom of God.”

Now, Jesus Christ came to set up a Kingdom in this world, but his Kingdom is not of the world, it is purely a spiritual Kingdom; his real subjects, are spiritual subjects. "I will put my laws in their mind, and write them in their hearts; I will be to them a God, and they shall be to me a people"—Heb. VIII. 10.—This Kingdom cannot be seen by natural men, although they may become visible members of the church, yet they are not so in reality; alas! they cannot see the kingdom of God, they cannot see it, because "the natural man receives not the things of the spirit of God, neither can he know them, because they are spiritually discerned." It is for the want of right views of the spirituality of Christ's Kingdom in the world which caused Pilate to deliver Jesus to be crucified, it was the chief cause which stirred up the heathen to persecute the primitive Christians; "they said there was another King, one Jesus;" for the lack of spiritual eyes, to see the Kingdom of God, that has occasioned Kings and governments to establish the christian religion by human laws, to compel people to become christians, to force members into the Church without their consent; to prescribe to them, what they must believe, and what they must not believe, that is, to make them hypocrites, or formal professors at best; hence has arisen persecution for conscience sake, wars, desolations, massacres, and a train of evils disgraceful to human nature, and all this, because they do not understand the nature and design of a Christian Church; cannot see the Kingdom of God: therefore we may conclude that, the term "Kingdom of God, signifies the church Militant. "To be born of the spirit," must signify regeneration, or that internal radical and permanent change which is wrought on the inner man, by the operation of the divine spirit, whereby the natural man becomes spiritual, and consequently can see the Kingdom of God: but as Christ's Church is a visible body, and the work of the Holy spirit is invisible in its operations, and only felt by its subject; it pleased the Lord to institute a visible ordinance, emblematical of the invisible operation, whereby the believer openly acknowledges his faith in Christ, and is thereby qualified to become a member of the visible Church, or to "enter into the Kingdom of God:" and as water baptism is evidently a visible figure of the new birth, so our Lord was pleased to term it "born of water."

As I foresee that there may be some objections to this solution, I shall endeavour to answer some of them.

Object. 1st.—If being born of water means baptism; persons ought to be baptised be-

fore they are born of the spirit, as that stands first in the order of words.

Ans'r.—The order of words is no general rule for order of things in the new testament. It is said, Mark 1. 4, John did baptize in the wilderness, and preached the baptism of repentance; yet it is certain that he preached previous to his baptizing any person, besides numbers have been baptized, who never were, and probably never may be born of the spirit, but it can be of no real benefit to such, they may have a seat in the visible Church, and be called members; but they are not members of Christ's body; they are blind, and cannot see the Kingdom of God.

Object. 2d—Does not “being born of water, and of the spirit,” mean the word and spirit.

Ans'r.—Not by any means. The word and the spirit are one, 1 John v. 7. And to receive the word, is the same as to be born of the spirit—Acts ii. 41; and it would be tautology to say “born of the spirit, and of the spirit.”

I conclude by observing that, if “born of water,” does not mean water Baptism. I am ignorant of its meaning.

ANECDOTE.

Supplementary to the Life of the Rev. John Johnson.

Some parts of the opposition which Mr. Johnson met with in his attempts to enlighten

the benighted inhabitants of Bretherton and its vicinity, could not but cause laughter in the most serious person.—

On one occasion, the oven was robbed while he was preaching; which contained what was intended to be a comfortable supper for him. And, at another time, all the hair was cut from his horse's tail, while it was standing in a friend's stable. This was a more serious affair than the former, for the horse was borrowed, and the cream of this joke was to have been a most hearty laughing by a great number of persons who knew of the mischief, and who expected to see Mr. J. the next day on his horse in the pitiable plight in which some of them had left it. The hair, which had been cut off, was left of course at the horse's heels; and while some of Mr. J.'s friends were viewing the shorn tail, it occurred to a young man (at this very time the same person is a respectable mercer in London, and a religious character) that he could sew the hair on the tail in such a manner that it would scarcely be known that it had ever been cut at all. He attempted this, and did his job so neatly, that the owner of the horse did not know what had happened until the hair was fully grown again. The next morning, Mr. J. had to pass through a Village called Greston, about a mile from Bretherton, and from this

place most of the persons came who disturbed the worship of God at B. It was soon perceived, that nearly the whole Village was apprized of the laughable manner in which Mr. J. was expected to pass their houses, and they anticipated great sport. Seldom however was such a disappointment witnessed as was seen on this occasion, when the people saw him on the same horse, and its fine tail apparently in the same state in which it was before their rude hands touched it.—There was no shouting, as was evidently intended; the people crept into their houses as if they were ashamed; and some, in their astonishment, were heard to say to each other, *“Why he must have prayed it on again.”*

“Without Charity it Profiteth me nothing.”

“We may die,” says the celebrated Wesley, “without the knowledge of many truths, and yet be carried into Abraham’s bosom; but if we die without love, what will knowledge avail? Just as much as it avails the devil and his angels! I will not quarrel with you about any opinion: only see that your heart be right towards God; that you know & love the Lord Jesus Christ; that you love your neighbour, and walk as your master walked, and I desire no more. I am sick of opinions; I am weary to hear them: my soul

loathes this frothy food. Give me solid and substantial religion; give me an humble, gentle lover of God and man, a man full of mercy and good fruits, without partiality and without hypocrisy; a man laying himself out in the work of faith, the patience of hope, the labour of love. Let my soul be with these christians where-soever they are, and whatsoever opinion they are of.—“Whosoever thus doth the will of my Father which is in heaven, the same is my brother, and sister, and mother.”

INTERESTING ANECDOTE.

It is frequently remarked, that the most laudable deeds are achieved in the shades of retirement; and to its truth history testifies in every page. An act of heroism or philanthropy, performed in solitude, where no undue feelings can affect the mind, or bias the character, is worth, to the eye of an impartial observer whole volumes of exploits displayed before the gaze of a stupid and admiring multitude.

It is not long since a gentleman was travelling in one of the counties of Virginia, and about the close of the day stopped at a public house to obtain refreshment and spend the night. He had been there but a short time, before an old man alighted from his gig, with the apparent intention of becoming his fellow guest at the same house. As the old

man drove up, he observed that both the shafts of his gig were broken, and that they were held together by withes, formed from the bark of a hickory sappling. Our traveller observed further, that he was plainly clad, that his knee-buckles were loosened, and that something like negligence pervaded his dress. Conceiving him to be one of the honest yeomanry of our land, the courtesies of strangers passed between them, and they entered the tavern. It was about the same time that an addition of three or four young gentlemen was made to their number—most, if not all of them of the legal profession. As soon as they became conveniently accommodated, the conversation was turned by one of the latter upon an eloquent harangue which had that day been displayed at the bar. It was replied by the other, that he had witnessed the same day a degree of eloquence, no doubt equal, but that it was from the pulpit. Something like a sarcastic rejoinder was made to the eloquence of the pulpit; and a warm and able altercation ensued, in which the merits of the Christian religion became the subject of discussion. From six o'clock until eleven, the young champions wielded the sword of argument, adducing with ingenuity and ability every thing that could be said pro and con. During this protracted period the old gentleman listened with all the meekness and modesty of a child, as if he was adding new information to the stores of his own mind; or perhaps he was observing with philosophic eye the faculties of the youthful mind, and how new energies are evolved by repeated action; or perhaps, with patriotic emotion, he was reflecting upon the future destinies of his country, and on the rising generation upon whom these destinies must devolve; or, most probably, with a sentiment of moral and religious feeling, he was collecting an argument which, (characteristic of himself) no art would be “able to elude, and no force to resist.” Our traveller remained a spectator, and took no part in what was said.

At last, one of the young men, remarking that it was impossible to combat with long and established prejudices, wheeled around, and with some familiarty exclaimed, “Well, my old gentleman, what think you of these things?” If, said the traveller, a streak of vivid lightning had at that moment crossed the room, their amazement could not have been greater than it was with what followed. The most eloquent and unanswerable appeal was made for nearly an hour, by the old gentleman, that he had ever heard or read. So perfect was his recollection, that every argument urged against the christian religion was met in the order in which it was advanced. Hume’s sophistry on the sub-

ject of miracles, was, if possible, more perfectly answered than it had already been done by Campbell. And in the whole lecture there was so much simplicity and energy, pathos and sublimity, that not another word was uttered.— An attempt to describe it, said the traveller, would be an attempt to paint the sunbeams.— It was now a matter of curiosity and inquiry who the old gentleman was. The traveller concluded it was the preacher, from whom the pulpit eloquence was heard—but no—it was the **CHIEF JUSTICE OF THE U. STATES.**

[*Winchester Republican.*]

Anecdote of a Christian Indian.

Related in Rev. Daniel Temple's *Missionary Sermon*, just published.

Not many years ago a chief of one of the Indian tribes, who had himself become a Christian under the labour of a pious Missionary, burst into this touching and eloquent lamentation, when he learned that their lands had been clandestinely sold to the white men: "Where are now the chiefs of the rising sun: While chiefs now kindle their ancient fires: There no Indian sleeps, but those that sleep in the grave. My warriors and my children, it is very hard; this is a dark day to Oneida! Soon our fires shall be put out! Our eyes rain like the black cloud that roars through the tops of the trees!" And when this vener-

able chief died, he desired that his body might be laid by the side of his good minister, that, as he said, he might go up with him at the great resurrection. When he uttered this lamentation and wept over his own tribe, little commiseration was left for Indians by white men. The poor wanderers of the wilderness were compelled to say, "I looked on my right hand and beheld, but there was no man that would know me; refuge failed me; no man cared for my soul!" Blessed be God, those days are gone! The scene is changed. Charity now remembers the children of the wilderness, and listens to the imploring voice. The thousand hearts and hands are impatient to bless them.— The sound of the Gospel begins to echo among them in many directions, and the sacred songs of Zion now burst along where once nothing was heard but the roaring of winds and the howling of beasts.

A Society has been formed in Pittsfield, Ms. the members of which are to refrain from going to law with their brethren, and are required to settle all disputes between themselves, however important, by Arbitrators, selected from a Board created for that purpose, who receive as compensation, at the rate of 75 cts. per day. It is called the "Adams patriotic and Economical Society," and now consists of 200 of the most respectable citizens.

Wonderful Interposition of Divine Providence.

Maximillian, Emperor of Germany, conversing one day in his coach with Johannes Crato, who was his principal physician, and a learned Protestant, was lamenting the division of Christians; and asked Crato which party approached the nearest, in his opinion, to the apostolic simplicity. Crato replied, that he thought that honor belonged to the brethren called Picards, (the same as were called Waldenses and Albigenses.) The emperor said, 'I think so too.'—This being reported to them, afforded them much encouragement, and induced them to dedicate to him a book of their devotions; for during the preceding year, God had marvellously preserved him from the guilt of their blood. Joachim, a Novo Dono, chancellor of Bohemia, went to Vienna, and would give the Emperor no rest until he procured for him a mandate for the revival of a former persecuting ordinance against them. Having obtained his common, as he was leaving Vienna, and passing the bridge over the Danube, the bridge gave way, and fell; when Joachim and all his retinue were plunged into that great river; and all were drowned except six horsemen and one young nobleman, who, perceiving his lordship in the water, caught hold of his gold chain, and held him up till some fishermen came to their assistance; but they found Joachim dead; and his box, containing the persecuting mandate, had sunk beyond recovery. The young nobleman, who survived, was so affected with the hand of God in this affair, that he joined in their religion, and the persecution dropped.—[*Baxter.*

Education of Jewish Children in Holland.

We have heard with much satisfaction, of the establishment of a Society at Amsterdam, of united Jews and Christians, for the purpose of Educating the Children of the poorer part of the Jewish Population. The intention is to give them general instruction, and to teach them to read their own Scriptures in the Hebrew Language.

We hail with pleasure every attempt that is made to impart to this long neglected race, the advantage of education, and to raise them in the scale of intelligent beings.

“Be more cautious of the expense of your time than of your gold; time being a jewel whose worth is invaluable, whose loss is irreparable.”

Redeeming the time because the days are evil.—*Eph. v. 19.*

“It is very difficult to be out of the path of duty, and not to be in the way of temptation:”—

And Dinah, the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land: and when Shechem, the son Hamor, the Hivite, prince of the country, saw her, he took her.—*Gen. xxxiv. 1, 2.*

Let God be your end, Christ your way, and the Holy Spirit your guide.

New Version of the 13th Psalm.

How long, how long, shall I abide
 Still unremember'd, Lord, by thee?
 Wilt thou, in wrath, forever hide,
 And veil thy glorious face from me?

How long shall I my plans devise,
 With soul oppress'd with grief and woe?
 How long, with anguish, shall these eyes
 Behold the triumphs of my foe?

Consider, Lord, my wretched case,
 And guard, oh! guard, my dang'rous path;
 Mine eyes enlighten with thy grace,
 Or else I sleep the sleep of death:

Let not, oh! Lord, my boasting foe,
 By triumph, his own strength proclaim;
 Nor those who cause my grief and woe,
 Deride and vex me in my shame?

Oh! I have trusted in thy grace,
 In thy salvation I'll rejoice;
 Thou hast been good; in songs of praise
 To thee, I'll raise my grateful voice.

*"He healeth the broken in heart, and bindeth
 up their wounds."—BIBLE.*

Is there a broken, contrite heart—
 One that bleeds from every pore?
 Stung with sin's distracting smart,
 Looking round to find a cure?

Oh! fly to Jesus, he can bind—
 He can heal your wounded soul,
 Soothe the anguish of your mind—
 He can Sin and Death control.

Then, boldly, this physician seek—
 Own to him your dreadful case;
 He that caus'd the dumb to speak,
 Soon will heal you by his grace.

Yes, by his anguish, blood and sweat,
 When the fatal cross he bore,
 Soon he'll cancel all your debt—
 To health and peace, your soul restore.